

# The Inquirer

*A Journal of Liberal Religion, Literature, and Social Progress.*

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LONDON, SATURDAY, MARCH 1, 1913.

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**Mr. C. SYDNEY JONES, M.A.**

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#### THE ANNUAL MEETING

will be held at

**ESSEX HALL,**

on Saturday, March 8, at 4.30 p.m.

and will be preceded by a **Special Meeting** convened to pass a new rule relating to “Rights of Voting at General Meetings.”

There will be a **Public Conference** at 6 p.m. on “Is the Sunday School Fulfilling its Functions?” to be opened by the Rev. J. Arthur Pearson. All Sunday School teachers and workers will be welcome.

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## OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

## SUNDAY, March 2.

## LONDON.

Acton, Creffield-road, 11.15, Rev. A. C. HOLDEN, M.A.; and 7.  
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.  
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.  
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.  
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.  
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, Ph.D.  
 Essex Church, The Mall, Notting Hill Gate, 11 (Communion at 12) and 7, Rev. H. E. B. SPEIGHT, M.A.  
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. JOHN HINKINS, M.A.  
 Forest Gate, Upton-lane, 11, Mr. A. J. HEALE; 6.30, Mr. FRED COTTIER.  
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.  
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.  
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.  
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.  
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.  
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.  
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.  
 Leytonstone, 632, High-road, 6.30, Mr. WILLIAM LEE, B.A.  
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.  
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.  
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.  
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. F. W. G. FOAT, Litt.D., M.A.  
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.  
 Stratford Unitarian Church, 11, Mr. SORENSON; 3, Miss LEE; 6.30, Mr. COTTIER.  
 University Hall, Gordon-square, W.C., 11.15 and 6.30, Rev. E. A. VOYSEY, M.A.  
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.  
 Wimbledon, Smaller Worple Hall, 7, Rev. J. A. PEARSON.  
 Wood Green Unity Church, 11 and 7, Rev. J. WILSON.  
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. F. M. BROCKWAY.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.  
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.  
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.  
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.  
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.  
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.  
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.

BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. G. H. PATTERSON.  
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.  
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.  
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.  
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.  
 {DEAN ROW, 10.45 and  
 {STYAL, 6.30.  
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.  
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.  
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.  
 GEE CROSS, 11, Rev. H. E. DOWSON; 6.30, Rev. F. H. VAUGHAN.  
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.  
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. HUBERT CLARKE.  
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.  
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. N. ANDERTON.  
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP.  
 LEWES, Westgate Chapel, 11 and 6.30, Rev. RICHARD NEWELL.  
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.  
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.  
 LIVERPOOL, Hope-street Church, 11, Rev. H. D. ROBERTS; 6.30, Rev. WALTER SHORT.  
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. E. S. RUSSELL, B.A.  
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.  
 MANCHESTER, Cross-street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.  
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.  
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30.  
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.  
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.  
 OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.  
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.  
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.  
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30.  
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.  
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.  
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.  
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. N. J. HAWTHORN JONES.  
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.  
 TORQUAY, Unity Church, Higher-terrace, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.  
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. G. B. STALLWORTHY.  
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

## CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

## MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIRE, M.A.

## VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

## ROSS STREET UNITARIAN CHURCH, GLASGOW.

THE Committee of Management respectfully invite Candidates for the Ministry of this Church.—JAMES MCLEOD, 240, London-road, Glasgow, Sec.

## BIRTH.

LEE.—On February 23, at 21, Clarendon-road, Edgbaston, to Mr. and Mrs. T. Oliver Lee, a son.

## DEATH.

OSLER.—On February 21, at Kerri, Nelson-road, Bournemouth, Bessie Hobbs, widow of the late F. W. Osler, Bournemouth.

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## NOTICE.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.



# THE INQUIRER.

*A Journal of Liberal Religion, Literature, and Social Progress.*

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\* \* \* All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.

### NOTES OF THE WEEK.

The new buildings of Ruskin College which were opened at Oxford last Saturday are significant of the dawn of new ideals in education and their growing appeal to the best intelligence of the community. A few years ago this bold invasion of the secluded seats of ancient learning by the new forces of democracy would have been regarded as revolutionary and absurd. Now the voice of the critic is silent, and any lack of cordiality which may still lurk in some of the purlieus of the academic mind is more than balanced by the growing volume of public sympathy and the cordial welcome offered to the new venture by many of the ablest men in the University itself. It is true that the relation of Ruskin College to the University is still a little irregular and falls far short of full academic recognition. But its presence in Oxford is a fact which will have to be reckoned with in any scheme of University reform, and the day can hardly be far distant when it will cease to ask for courtesy as an honoured guest and be able to claim its full rights in a true commonwealth of learning.

\* \* \*

At the opening ceremony the Principal, Dr. Gilbert Slater, spoke of Ruskin College as in some ways the most remarkable effort of the British Labour movement. There was nothing exactly like it to be found anywhere else. The new buildings, he said, would enable them to assist the workers in the city of Oxford in studying the problems of industrial, social, and civic life. They desired also to get into closer touch with men throughout the country who were working in trade unions, in the co-operative movement, in the club movement, on local bodies, for the winning of a better life and juster conditions. Henceforth it would be possible to offer such men hospitality and a share

in the life and teaching of the college. Similarly they desired to get into touch with the Labour movement of the great countries in Europe, and were taking steps to this end. Subsequently, Mr. Ben Tillett struck a high note of moral idealism when he claimed that the aristocracy of intellect did not belong to one class, and pleaded that if Ruskin College did nothing better than teach them to live uprightly in the strength of a great manhood, loving and helping others, it would have done a great work.

\* \* \*

A CRITICAL situation has apparently been reached in the negotiations between the Scottish Established and United Free Churches. There is a widespread feeling that Presbyterian union is desirable, but it seems probable that the question of Establishment will continue to interpose a barrier between two churches, which in doctrine and ecclesiastical polity occupy an almost identical position. To the outsider union on a basis of reasonable compromise would seem to be the natural course to take in the interest alike of good feeling and religious efficiency; but historical sentiments are often far more stubborn things to deal with than clearly defined differences of principle or belief. A well-informed correspondent in the *Manchester Guardian* does not regard any closer *rapprochement* as likely to take place under present circumstances. It took thirty years, he reminds us, for the Free Church and the United Presbyterian Church to unite without the added problem of the State connection.

\* \* \*

OLD students of University College, and all who take an intelligent interest in the development of the facilities for higher education in the metropolis, will welcome the announcement that official sanction has been given by the Senate of the University of London to a scheme of development in connection with University College on a very extensive scale. The proposal, it is stated, will involve

the expenditure of about £200,000. Large as this sum may appear, it must be remembered that London is the most important educational centre in the world, while most of its buildings, erected before the rapid growth of the provincial universities and the modern demand for scientific equipment, are cramped and old fashioned. It is always difficult to stir a feeling of local patriotism in London, partly perhaps because most of its institutions serve more than local needs. When this scheme is laid before the public in all its details, it will be seen that it is in the interest of students from all parts of the world, and it should consequently make a strong appeal to the noblest kind of imperial sentiment.

\* \* \*

In his weekly letter in the *Manchester Guardian* "Artifex" calls attention to rumours, which have gained currency, to the effect that the Rev. B. H. Streeter, of Queen's College, Oxford, may be deprived of his licence because of the opinions expressed in an article contributed to a recent book called "Foundations." "Many of the leaders of the Church to-day," he writes, "are, or seem to be, quite out of touch with the position of affairs among young men. We hear much to-day of theological unrest. Do our bishops and senior men understand at all the real nature of that unrest? . . . I should say that the unrest among the young men of our universities to-day was the unrest of men passionately anxious to gain a firm hold on a spiritual religion without surrendering the gains of scientific thought or being disloyal to truth. But the important thing is that they *want* to believe." To these words, with which we are in cordial agreement, we may add that this is a far nobler attitude of mind than the detached curiosity of the sceptic. It has its foundation in reverential awe before the unsounded mysteries of life, and the sense, whether we understand it or not, that Christian faith is one of the most significant and arresting facts that has ever entered into human experience.



## SONGS OF A BURIED CITY.

## VII.—MARCUS PETRONIUS.

[THERE is in the Museum at Shrewsbury a Tombstone bearing the following inscription :—

M · PETRONIVS · L · F · MEN · VIC · ANN · XXXVIII · MIL · LEG · XIII · GEM ·  
MILITAVIT · ANN · XVIII · SIGN · FVIT · H · S · E ·

It was found by the side of Watling Street, just outside the walls of what was once the Roman city of Viroconium, near the Wrekin. In the following piece such a place of burial is, by a licence, treated as unusual.]

THANKS, good Pherecrates : I think the pain  
Is eased, and soon . . . aie me ! it comes again ! . . .  
O Lord Apollo, Healer, grant me now  
Some slight relief ! and I to thee will vow  
An altar for thy shrine—when I am well.  
When I am well, Pherecrates : oh, tell,  
If of thy skill thou canst, when that may be !  
If that may be, say rather ; for I see  
Compassion on thy face, and grief, appear.  
Come, come, speak out, my friend—I do not fear  
Thy verdict . . . What—*thumbs down* ? I knew—I knew !  
For I can feel upon my brow the dew  
Of death. Nay, nay, blame not thyself, my friend—  
Whom Fates have doomed, naught can avert his end.

And so I die—so young—so far from home,  
Here, in the furthest land all-conquering Rome  
Adds to her vast domain ; not in the fight,  
First drinking long and deep the fierce delight  
Of battle, slain then by the foeman's blade,  
But . . . on a sick-bed, like a puny maid !  
Yet so unto the Gods it seemeth good,  
And I will bear it as a Roman should.

O gracious Power, thy succour hast thou sent,  
Yet knowing that my vow's accomplishment,  
For all my willingness, can never be ?  
My grateful thanks—all I may give—to thee !  
'Tis true, Pherecrates—the pain grows less ;  
I thank thee too, thy skill and gentleness,  
That, Phoebus helping, brought me this relief.  
Reprieve it may not be : my time is brief—  
How brief, I guess thou knowest ; but I pray  
It may suffice for that I have to say.  
Oh, deem it not, my friend, the passing whim  
Of one whose reason with his sight grows dim !

When I am dead my body ye will burn,  
And gather up the ashes in an urn,  
Which then ye'll bury in the earth ; but where ?  
I'll tell thee—hearken well to this my prayer :  
But light the task that its fulfilment needs.  
*Bury me by the Road*—the Road that leads  
Out from the gateway yonder, skirts the Hill,  
And then bears ever east and south, until  
It meets the sea at last at Dubris port—  
And ends ? No, no—not ends ; for, in a sort,  
It leaps the Strait, and on the other side,  
Like a strong runner with unwearied stride,  
By hill and dale, by forest, moor, and down,  
O'er rushing stream, past fortress, hamlet, town,

Runs onward, onward ever, till at length  
There rises into view, in all her strength,  
The City, Rome, *my* Rome, within her wall  
Inviolable, and towering over all  
The Capitol, where Jupiter the Best  
And Greatest dwells ; and there the Road finds rest.  
Oh ! lay me close beside the Road, that so  
My spirit, liking not this place, may go  
By swift and easy journey back to Rome,  
And join the Shades in my ancestral home.  
Thou'lt promise it, I know . . . Give me thy hand !  
Though Greek, thou yet hast power to understand  
A Roman heart !

Ah me ! this burning thirst !  
Thy cooling drink once more ! And yet the worst  
Seems over—I am well-nigh free from pain.  
But, lest it come and grip my heart again,  
I will speak briefly what is yet to say.

When ye have finished all your work that day,  
Will ye leave me, of Rome's true sons, alone  
With no memorial ? Oh, raise a stone  
Above the place where lies what's left of me,  
That all who pass along the Road may see  
My monument ; whereon the words may run  
Like this : " MARCUS PETRONIUS, LUCIUS' SON,  
OF THE MENENIAN TRIBE. LIVED FORTY YEARS."—  
Nay, even less ! But check thy generous tears—  
How vain to weep for that which might have been !  
What follows next ? " OF THESE HE SERVED EIGHTEEN  
AS SOLDIER OF THE FOURTEENTH LEGION." Yes !  
Served her with all I knew of faithfulness.  
" WAS STANDARD-BEARER." I Rome's eagles bore !  
Immortal Gods ! could I win honour more  
Were life drawn out e'en to my hundredth year ?  
And so it ends with " HE IS BURIED HERE."

Such be the stone that stands beside the Road,  
Marking a Roman soldier's last abode.  
And haply when men pass in later days  
They'll stop, and read the words, and—no, not praise,  
But thus reflect : " Ere his brief life was done  
He proved himself Rome's not unworthy son."

How dark it grows ! the night is drawing on.  
Oh, blessed calm ! the pain is now clean gone,  
And all my frame is drowsed and numb with sleep.  
Good night, Pherecrates—good night ! Thou'lt keep  
Thy promise, comrade ? Close beside the Road . . .  
Beside the Road . . .



## THE LIBERAL CHRISTIAN PULPIT

## THE MEANING OF LIBERAL CHRISTIANITY.\*

BY JAMES DRUMMOND, LITT.D., D.D.

"Where the Spirit of the Lord is, there is liberty."—2 CORINTHIANS iii. 17.

"Stand fast, therefore, and be not entangled again in a yoke of bondage."—GALATIANS v. 1.

LIBERTY, then, is one of the notes of Christianity; and any domineering and persecuting church is to that extent anti-Christian. We might therefore suppose that liberal Christianity would enjoy a wide recognition, and be welcomed as the exponent of one at least of the most prominent aims of the religion. But this is very far from being the case; and recently men who might be expected to entertain larger and more sympathetic views have been gloating over the supposed defeat and ruin of liberal Christianity. But in this condemnation they show that they have no conception of what liberal Christianity means, and confound it with particular dogmas, or with a particular view of Christ's life which they believe that recent investigation has demolished. But liberal Christianity implies a quality of mind rather than a form of thought; indeed, it is a spirit of life within, in opposition to external and coercive dogma and ritual. Its one watchword is "the Spirit of the Lord"; its one commandment, "cherish that within your soul, and then direct, in the perfect freedom which it bestows, your judgment and your practice."

We are thus led to the consideration of two strongly contrasted views of Christianity, which we may distinguish as the authoritative and the liberal. The recent publication of Cardinal Newman's biography has wakened the echoes of an ancient controversy, which is indeed at the present time more acute than it was during the Cardinal's life; and we cannot find a more honoured name to represent the claims of authority. Dr. Newman, for whom, in spite of my profound dissent from his theology, I have the most sincere respect, expressed his joy in his old age that "to one great mischief" he had from the first opposed himself. In his address delivered at Rome when he was made a Cardinal, he said, "For thirty, forty, fifty years I have resisted to the best of my powers the spirit of liberalism in religion." He then defined liberalism in words which a liberal can only regard as a caricature, though there may have been individuals at the time whose position it accurately described. The following are his words:—"Liberalism in religion is the doctrine that there is no positive truth in religion, but that one creed is as good as another, and this is the teaching which is gaining substance and force daily. It is inconsistent with any recognition of any religion, as *true*. It teaches that all are to be tolerated, for all are matters of opinion." This is rather a definition

of liberalism *without religion* than *in* religion, and cannot be accepted for a moment as a true description of liberal Christianity. But when he speaks of authority, the side which he himself embraced, we may assume that his words are correct. In his great treatise on the development of doctrine he lays it down, as though it were an admitted axiom, that "the essence of all religion is authority and obedience." This definition appears to me to be entirely subversive of the Pauline gospel, and to thrust us back into a crushing legalism. The most cringing and terror-stricken slave may be obedient; but the obedience of terror and selfishness is not religion. Religion undoubtedly includes obedience and submission to the will of God; nevertheless, it is not in the mere act of obedience, but in the source from which it springs, that religion is found; and if there is no love, no worship, no trust, no reverence for the holy and the true, there is no religion.

In accordance with his definition of religion in general, he lays down a distinction, which appears to me to be hard and dry, between natural and revealed religion. He says: "The supremacy of conscience is the essence of natural religion; the supremacy of Apostle, or Pope, or Church, or Bishop, is the essence of revealed." So fades away "the liberty of the glory of the children of God," and "the spirit of adoption, whereby we cry, Abba, Father," is exchanged for "the spirit of bondage again to fear." Revelation, which is thus reduced to mere authoritative instruction, is in reality something vastly deeper and more brilliant. It is the shining of the light of God in the heart, through the manifestation of his Spirit working in human life; and the glorious manifestation to which all Christians look, and at whose warmth they kindle the light within, came not in the person of some great ecclesiastical official, issuing his imperious commands, but in that of a humble carpenter from a mountain village, who called upon men, by following him in the path of self-surrender, to share his vision of God.

Now one of the clearest and most certain facts in religious history is this, that the love of truth and righteousness, and the vision of God, are not confined to any particular church or creed; and the inference surely follows that the inward life of the spirit is deeper and truer than the doctrinal expression which we give to its implications in thought. The intellectual form is necessarily dependent to a large extent on the prevailing thought and knowledge of any particular time; and the very truest form of words which an inspired Apostle might dictate would be more or less distorted as it passed into the refracting medium of a finite intelligence which was not yet sufficiently advanced to apprehend its meaning. This is the simple basis of the liberal contention that the deepest life of Christianity, while retaining the same essential spirit, demands freedom to change its intellectual expression in accordance with increasing knowledge, and that faith is saved from serious perils by the frank admission that a fringe of uncertainty must attend our theological

propositions. We may borrow an analogy from science. Men have looked upon the same sun, and rejoiced in the same warmth and light which it sheds upon the earth, ever since the first man opened his eyes to behold the wonders of creation; but their notions respecting it have changed from age to age, as means of observation were improved, and the powers of thought were enlarged and strengthened. But who would say that men had ceased to believe in the sun when they discovered that it was not God, or that the earth revolved as a tiny globe around its enormous bulk? Or who would say that science was futile because it has been obliged so often to change its propositions? The one proposition which expresses an immediate experience has remained true from the beginning—the sun affords us warmth and light; all the rest is progressive interpretation. So there are spiritual experiences of a spiritual Power giving warmth and light to the soul, and planting there the germs of goodness and of worship. These, men have sought to interpret; and their thought has enlarged from the supposition of a little spirit inhabiting a tree or a stone, to the recognition of One who is infinite, eternal, incomprehensible, whose love we can feel, whose holiness we can adore, but whose abyss of being is fathomless by our thought. The midnight stars shone upon Abraham as upon us; but how different the tale they tell! And so the same trust may cheer our hearts, though to him our theology was utterly unknown.

It is apparent that this openness of mind to changing and enlarging aspects of truth is very different from the "doctrine that there is no positive truth in religion, but that one creed is as good as another." If this were the doctrine of liberal Christians, they would, of course, attach themselves to the most popular church, and would not think it worth while to incur loss or odium for the sake of their principles. The real grievance is that they stand, with firm faith, in opposition to forms of religion which, in their belief, fall below the highest standard of Christianity. Far from holding that one creed is as good as another, they are convinced that, though even in the lowest religions there may be some fragmentary element of truth, there are creeds which contain degrading and demoralising error, and are obstructive of intellectual candour, and of advance into larger knowledge and purer wisdom. Dr. Newman's mistaken description is, however, easily explained. He started with the assumption, which in his younger days was almost universally held, that there must be some one religion which alone was true, and was absolutely true; and his problem was to find what church professed this religion; and he was then conducted by a series of quite logical considerations to the Church of Rome. Now it must be admitted that liberalism in religion is really inconsistent with the recognition of any religion as true *in this absolute and exclusive sense*; and as Jesus said that neither in Jerusalem nor on Gerizim, so we may say that neither in this church nor in that, to the exclusion of others, shall men worship the Spirit who is universal. The liberal

\* Preached in the Chapel of Manchester College, Oxford, on Sunday, February 23, 1913.



Christian believes that the finite intellect can only "know in part," and that that which is in part must be done away when that which is more perfect is come. The less educated intelligence necessarily represents abstract or spiritual conceptions through concrete or material images. The underlying idea may be a grand and operative truth, though the form in which it is presented may be quite erroneous. A Greek was undoubtedly wrong in supposing that a god named Zeus lived on the top of Olympus, and from that mountain summit ruled a little universe, of which Greece was the most important part. And yet this error, so strange and misleading in its pettiness, included the grand idea that the universe was ruled by a Divine and providential Power. But no liberal Christian would say that this religion was just as true or just as good as that of the Psalmists or of Isaiah. Similarly, Christianity itself, however perfect may have been the interior spirit of its life, necessarily found expression in forms adapted to time and race; and the Church, while preserving what was true, uttered its thought in the philosophical terms of successive ages, and even yielded to the lower conceptions of the multitude. Thus the genuine marks of Christian faith and piety are visible throughout the centuries; and corruption and mischief begin only when the error becomes more prominent than the truth, and the transient thus usurps the throne of the Eternal. The effort of liberal Christianity is, while doing full justice to the historical development of doctrine and ritual, to free the Christian tradition from the clinging shreds of mistaken thought and practice, and to exhibit in purer, though it may still be in transient, form the eternal spirit, the unchanging source of all that has been true and good and beautiful through changing times, and is still, like a hidden leaven, working out its unforeseen results.

But, it may be asked by way of objection, does not this liberalism lead to sheer anarchy in matters of faith, allowing every soul to wander without a guide amid the wiles of error, and to pursue recklessly its own disordered fancies? It would be so if reverence, judgment, caution, and habit were by nature foreign to the human mind; and it is quite true that, if any eccentric soul, with much learning and little judgment of evidence, dashes off into extravagant hypotheses, liberalism can lay on it no coercive hand. But extreme and untenable views have their chief source in reaction against the oppression of authority, and an exulting sense of having escaped from an intolerable yoke. The normal human mind is conservative in matters of religion, and moves towards new conclusions with a suspicion which yields only to the force of evidence; and it requires to be stimulated rather than restrained in its search for higher truth. No healthy mind is indifferent to the venerable authority of Christian tradition, or contemptuous towards the mature judgment of competent scholars, or the witness borne by saintly souls to the reality of spiritual things. But we must distinguish two kinds of authority. That to which the liberal Christian objects

is the official, I might even say the magical, authority which claims to be under the infallible guidance of supernatural power, and to have the right of defining the impassable limits within which human thought may range. But there is the natural authority of ample learning, deep thought, exalted character, and living faith, which affects us all the more powerfully, because it has followed nature's method of attainment, and, admitting its fallibility, appeals only to the conscience and the reason. There are various problems on which the generality of mankind have neither the skill nor the opportunity to form a judgment of their own; and in such problems we willingly accept the decision of those who are versed in the subject; but we do so precisely because we know that their judgment is untrammelled, and their identity of belief is the result of independent investigation. And yet, while we rest contentedly in the conclusions of the competent, we are aware all the time that they are subject to revision, if at any time new and unexplained facts are brought to light. This natural authority is obscured or even destroyed by the assumption of a miraculous authority; and we attach little importance to the reasonings of men who are bound to arrive at foregone conclusions, and who work, as Newman complained in regard to himself, with a chain on their arms, "like the Persians driven to fight under the lash." The lash may drive the slave to his hated task; but only the trumpet of freedom can summon us to the glad and willing service which love renders to truth. Even in the case of Christ himself, it is not the miraculous official who makes us exclaim, "Lord, to whom shall we go? Thou hast the words of eternal life"; but we yield to the appeal of a soul rapt into communion with God, and through the intensity of his own faith breaking open the fountains of eternal life within us.

On one point Dr. Newman's impeachment of liberalism is entirely correct. Under it "all are to be tolerated." Here indeed we meet in what I might almost call deadly opposition. Toleration is the last word of scorn which a church claiming to be the one only Church of God on earth is able to fling at liberalism; and liberalism gladly upholds it as a banner of triumph, and looks upon intolerance as one of the most appalling evils that can afflict humanity. It is a word which brings to mind the torture chambers of the Inquisition, the fires of Smithfield, the vindictive cruelty of the Act of Uniformity, the savagery of Alva in the Netherlands, the massacre of St. Bartholomew. These are the natural fruits of intolerance, of the self-righteous conviction that we belong to the one little ark of safety which floats in the destroying deluge of a ruined world. Is it to these things that we are to return, the hatred and contempt, the warfare and the agony, which form the regalia of bigotry? Are these the sweet beatitudes of a golden age which we are to recover? Are these the adornments of the kingdom of God to which we are to aspire? No! the liberal, in rejecting as utterly false the doctrine that heresy is worse than murder, yields himself to a vaster and

holier vision, even of a kingdom of God encircling the world, speaking to men in various tones according as they are able to hear, and endeavouring to draw them to itself, not by rack and screw, but by love and holiness, humility and peace. Yes! the doctrine that "all are to be tolerated" is rising as a glorious light upon the world, and chasing away the gibbering ghosts of a malign and darkened past.

But while stating correctly this feature of liberalism, the Cardinal is quite unable to perceive its real source, and can ascribe it only to the scepticism which maintains that "all are matters of opinion." Toleration may indeed spring from the contemptuous indifference of unbelief, a toleration which is quite compatible with very unbrotherly feelings towards one's fellow men; but this is not its source in the minds of liberal Christians. It rests upon the certain conviction, which is abundantly proved by experience, that creed and sect are not the measure of character, and that character is the ground of Christian, and of Divine judgment. It is confirmed by a heartfelt reverence for the conscience of each individual, and the fear of profanely intruding when any man, retreating within the oracles of conscience, would listen silently for the voice of God. I have said that character is the ground of Christian judgment; for how plain are some of its earliest utterances:—"Why do ye call me Lord, Lord, and do not the things which I say?" "Whosoever will do the will of my heavenly Father, he is my brother, and sister, and mother." "Hereby shall all men know that ye are my disciples, if ye have love one to another." "In every nation he that feareth God, and worketh righteousness, is accepted of him." Eternal life is given to those who seek it by patient continuance in well doing. God is not the God of the Jew only, but also of the Gentile. The good Samaritan, heretic and alien, was brother of the orthodox Jew, rather than the priest and Levite, who neglected the offices of humanity. The Christian takes as his norm of judgment the spirit of Christ, and, holding this with unalterable faith, he casts his eye over the world, and there he notices that not only does this spirit manifest itself within the bounds of every Christian sect, but that beyond the Christian nations it has wrought, and is still working in many a faithful soul; and these he does not indeed tolerate, but reveres and loves as brothers in the kingdom of God. Yes! the reign of Christ extends far beyond a distracted and quarrelling church; and wherever flowers of paradise are blooming, wherever sweet affections are shedding their perfume in pious homes, wherever men are giving themselves in love to the redemption of their brethren from error and sin, there is the holy and spiritual Church of God, by whatever name it may be called. But let us change that presumptuous word "toleration" into that tender and lowly word "love"; and then it is because we have had at least glimpses of the marvellous love of Christ that our love embraces mankind, that we revere the faithful soul wherever it may be found, that in east and west, and north and



south, we behold the kingdom of God, and can kneel in sacred fellowship with all who adore the Father of spirits, and seek in humble faithfulness to work his righteous will.

In conclusion, let me guard against a possible misapprehension. It might perhaps be inferred that, according to the view here presented, all particular religions ought to discard what is special to themselves, and that by reducing religion to its least common term we should attempt to found a universal Church on the basis of this one comprehensive formula. I can only say for myself that I do not regard such a project as any part of liberal Christianity, and that to discuss it at present would be as unprofitable as crying for the moon. That which is truly living cannot be forced into one unvarying expression; and a universalism which depended on the renunciation of all individual temperament, culture, thought, and ritual seems to me as undesirable in theory as it is impracticable in fact. To say nothing of the other great religions, if we could reduce even the whole of Christendom under the sway of one imperial Church, we should probably introduce into it a deadly torpor, and all the fresh leaves and fruitage of man's communion with God would wither in their birth. In our Father's house of religion are many mansions, and, without any feeling of enmity towards one another as members of the same household, men may bring their separate offerings of love and devotion, and would be wrong in withholding them. The Catholic who believes in the doctrine of the Mass is morally bound to observe it; the Protestant who believes that that doctrine is erroneous is morally bound to abstain. They must habitually worship apart; and yet they may be united in their endeavour to receive more of the Spirit of Christ, and each may respect the sincerity and faithfulness of the other. What, from the liberal point of view, may be described as the non-essential fringe of religion may, though non-essential, be of vital importance in conserving and developing its deepest and most essential springs. The liberal Christian, it is true, looks upon Jesus Christ as not the end, but "the way"; and he may, with Paul, look forward to some remote future of a perfected humanity, when the Son shall have delivered up the kingdom to the Father, that God may be all in all. But meanwhile he needs and moves upon the familiar and cherished way; and he cannot, in the vain hope of including Buddhists, Mohammedans, and Jews, fling away the faith and love towards Christ which have permeated his life, or withhold the confession of his belief that Jesus is the leader of the truest and purest religious movement that the world has known, or cease to look for yet deeper and clearer revelations in that wonderful Spirit. It is under the influence of that Spirit that we gaze with the eye of the soul upon the invisible household of God, and hear with the inward ear the mystic chant of love and adoration in which the harsh dissonances of earth are lost in the harmonies of Heaven. Yes, it is through the Spirit of the Lord that we

conquer the enmity within, rise above the partialities of time and place, and approach the universalism of his inexhaustible fulness. Stand fast, therefore, in the liberty with which Christ has made you free.

## LIFE, RELIGION & AFFAIRS.

### ATHANASIUS THE MODERNIST.

#### I.

THE doctrinal controversies of the fourth and fifth centuries are in some respects among the most discreditable episodes in the history of Christianity; but if estimated according to their inner meaning, they are among the most momentous episodes in that history. Thus Harnack, in spite of a strong bias due to his active dislike of ecclesiastical theology, is forced to admit that a question which penetrates to the root of religion was at issue—*has God Himself entered into humanity?* If this question is to be answered in the negative, then, though metaphysics and ethics (of a sort) might survive, religion is destroyed for ever. In an age when secret intrigue and open violence, personal rivalry and theological hatred, entered into men's dealings with the greatest mysteries of existence, one man in the East, Athanasius of Alexandria, stands alone like a rock in the sea. Nothing ignoble or mean can be laid to his charge. With triumphant tenacity he held fast by his faith to the end. And the long years of what seemed to be perpetually renewed defeat—and, above the rest, the six years when, a fugitive in hiding in the deserts of Egypt, he could communicate with the world only by the hand of trusted friends—were the years when he did most to force the world to feel the power of the faith in defence of which he had staked his life.

When we investigate the inner meaning of this faith, we are led to an unexpected discovery. Athanasius is of interest not merely as a distinguished father of fourth century orthodoxy. We find in him a strong and pervading tendency which we can only describe as one of *Modernism*, a term which is too good to be used exclusively as the name of a suppressed movement among adherents of the Church of Rome. What was it, then, that Athanasius had at heart? To answer this question, we must distinguish two ways in which we may understand the *Fatherhood of God*. We may lay special stress on the ethical and spiritual significance of the Divine Fatherhood, understanding it as set forth in the life and teaching of Christ recorded in the first three Gospels. Or, again, we may emphasise its philosophical or metaphysical significance—the idea of God as the Source of all Being; in Spencer's words, "the Infinite and Eternal Energy from which all things proceed"; in traditional terms, the Almighty Creator. This latter meaning of "Fatherhood" is specially in the foreground in the doctrinal discussions of the fourth century.

The religious conception is obviously not

the same as the metaphysical conception. The conviction of Athanasius is that the former cannot stand unless its relation to the latter is rightly understood. The one conception appeals especially to the Emotions and the Will, the other to the Reason. Hence his defence of his position implicitly involves a defence of some philosophical principles of fundamental importance. But these principles are of interest to him only because they contribute to the interpretation of experience. Personal experience is his starting point and goal. *Men need salvation*. Although no human being is entirely without some measure of the Divine Spirit; although the Divine Image is not effaced in anyone; yet, when men are left to themselves, evil gains a gradually stronger hold on them and stifles the vital spark of the Divine. They need to be saved from the evils that beset their inner life. And to save men thus is the characteristically and essentially Divine work. This is the spiritual and ethical meaning of the Fatherhood.

Personal experience teaches Athanasius that divine saving power is actually at work among men, through Jesus Christ—but only through Jesus Christ. And this salvation he believes to be the direct and immediate action of the Infinite and Eternal God. Thus the spiritual and philosophical meanings of the Fatherhood are combined. There is something in Jesus Christ which is essentially Divine, which is the source of saving power, and which constitutes Jesus the *true* and *only* Son of God. In devoting all his powers to defence of the principle that true sonship implies unity of nature, that the Son is "one in nature" with the Father and "from the essence" of the Father, Athanasius is really contending for the preservation of *one* open channel by which the redeeming power that is divine may pervade humanity. Arius cuts off all such channels, and leaves us with a subordinate created God as a commander-in-chief. Athanasius is therefore contending for a religious reality. But the theological setting in which he places his statement of this reality rests on the conception that the divine dispensation is essentially miraculous, and is set forth in a miraculously inspired literature whose statements, doctrinal and historical, are final.

We save the truth for which he contended when we cease to limit the historical revelation of Divine Sonship to a miraculous Jesus, and when we identify the Son of God, begotten of the essence of the Father, with *essential humanity*. By "essential humanity" we mean the true nature of man, understood as his *perfect nature*, fully wrought out in all its powers, mental, social, and spiritual. In humanity, regarded thus *sub specie eternitatis*, we can find a place for the historical Jesus of Nazareth. For history, theology, and philosophy, he remains, in part, "a problem," unexhausted, and perhaps inexhaustible. But he is not only a problem. Everything is a problem so long as we adopt towards it the attitude of *investigation*, the attitude governed by the purely scientific interest. It is needless to say that this is not the only possible attitude, and that it must sometimes give place to other attitudes. A sunset of Turner can be appreciated as well as analysed; and the Jesus of the



Gospels can be a religious force as well as an historical problem.

Our present purpose, however, is to gain as full an understanding as is possible of the position held by Athanasius against the Arians. Arius does not seek to abolish the use of the traditional term "Son" in reference to Jesus Christ, but he empties it of its traditional meaning. He insists that sonship is a human relationship implying definite mental and physical facts. These mental and physical facts are so bound up with the meaning of sonship that the whole idea becomes unworkable and unthinkable in reference to the Divine. It follows that neither Christ nor any other being can truly be a "son of God." This criticism appears to be on the same plane with a recent utterance of Mr. G. Bernard Shaw, that if we speak of God as "Father" we imply that He is "a mature person of the male sex." We shall see how Athanasius deals with the difficulty, such as it is.

S. H. MELLONE.

### AFTER HERRICK, A PILGRIMAGE

WE two, one day, tramped the moorland, then glorious with red purples and gold and sheets of boggy green. Up over a long wide back, down by tumbled rocks to a short wide valley, there to wander and ponder among ancient hut-circles ringed in by the great Pound; and then home again by short cuts that always proved the longest way. So the day went over us and the rugged tors and beacons—a blazing, brilliant day.

Then came another pilgrimage, on another glad September day. The August rains were forgotten. The waters of the Dart, turbulent no more, now shed silver as they sang through the woods. Was it the genial mood of the earth, or the Odes of Anacreon that by odd chance had got into the pocket of one of us, or was it both combined, that drew us to the valley where Dean Bourn babbles over the stones, and to the country graveyard where Herrick sleeps? Was it Herrick?

By what devious ways we got out of antique Totnes, moithered by the suddenly recurving lanes, till we came to a fair bridge and four cross-roads, where a good youth, accustomed evidently *monstrare viam erranti*, told us where we were—all this needs no detailing. Truly orientated at last, we counted the lanes to our right till we reached our own; and then set our faces to three or four happy miles of it—mostly up, and under a cordial heat not to be screened off by the young oaks and beeches and elms that fringed the narrow way. Rattery spire we passed well to our left; then seeing little else but hedgerows and the blue sky we rose steadily some four hundred feet in half an hour, till we gained the broad crest of Bulkamore, good six hundred feet above sea level.

Hence we caught sight of Dartmoor tops, familiar and unfamiliar, but these were far away; the nearer landscape was kindly, well-wooded, well-farmed. Leisurely, as one tastes delicious fruits in a land where he is far from home, we walked

along, leaving the broad crest of Bulkamore by the gentlest of slopes, and seeing as yet nothing of the vale close below. On this western slope the roadside trees are fewer and the banks put on a garden guise. Our processional way was decked with glory. Scabious and poppy, toad-flax and vetch, scarlet berries and brown, Herb Robert with the crimson leaf, fiery-tipped ivy sprays, hoary horse-mint and fragrant woodruff, mosses tender and dainty, delicatest ferns, draped bryony, great brambles and rose thickets—so various was the beauty, and so plentiful. Leaves of primrose and violet, and gleams of blue-bell spears—or was it but a more luscious grass yonder at the back?—told us of the pageant here when spring-time is at its best. And even yet, though some weeks ago "the succession of the four sweet months" had been closed, champions red and white, and speedwells, and an occasional foxglove, mingled with the harebells and carried on the earlier tradition. But it was too late for song—too late for lark, and blackbird, and bullfinch, and the autumn throstle had not yet begun to call. Only Robin Herrick's "Robin Red-Brest," with a true autumnal tint at his throat, piped for us, while his silent fellows flitted from bush to bush before us as we leisurely went. Snatches of Herrick's song came into mind, and some stray rhymes never before attributed to him, of which I seem to remember best something addressed "To Parsons, that they be not Tedious."

It was here, in this narrowest, loveliest of lanes, that Robert Herrick walked, up from that hidden vale, and down again. Here he rehearsed his lyrics and meditated his odes, friendly or festal. Here oft he handled his favourite bits of the classics, Catullus, Martial, Anacreon, Horace; here, thinking rather upon Ben Jonson than Edmund Spenser, he gave them an English air. Was it, I wonder, because he had been accustomed to jewels from his boyhood that the son of the Cheapside goldsmith found scope enough for his art in smallest dimensions? Six years' apprenticeship should leave its mark on a man, and though Cambridge gave him the franchise of the great world of great books his hand still worked on miniatures. What verses he wrote in those early years the critics guess for us, as also of the next period when, up in London again, "sealed of the tribe of Ben," he appears to have gained much note for mirth and fancy and courtly music, not unmixed with a grossness unhappily too customary in Court circles in those days. But the piper must at length be paid, and singers must be fed. How to get a living? They say he dallied with the law—imagine Herrick becoming a judge! He did what seems stranger to some—not so to the present pilgrim—he became a minister of religion.

Yet, confession being good for pilgrims, let me confess to have been long troubled about the mixture of the elements in Herrick. How could a man of understanding try to combine the holy office with the moods and manners of a town poet? We take up the "Hesperides" and the "Noble Numbers," and needs must marvel that the same hand that strummed out the jingle (if not worse) of the epigrams and sometimes performed lascivious capers

on his lute, could gravely and with sweet sincerity wake devout strains, religious if quaint still, religious certainly if after a somewhat pagan fashion. His "Farewell to Poetry" (not in the "Hesperides") appears to give good evidence that when in 1627, or so, he entered holy orders, he really meant to turn over a new leaf. Born in 1591, he was then approaching his fortieth year. It was time to grow serious. I think he had a genuine impulse toward his vocation when in 1629 he settled into this very vicarage, or its original, at Dean Prior, deep in the quiet valley of Dean Bourn.

The date of the year, and those that followed, will call up far other than lyric echoes in the historian's mind. Let the clash of the forum and the battlefield claim another hour; all that boots to tell here is that in 1647, the vicar of Dean Prior, being notoriously loyalist and, I fear, regarded as scandalous, was "sequestered." So Robert Herrick went out, and John Symes, a godly man, came in. With a hearty malediction on the parish, forgetting for the moment all its rural sweets and jests, the old vicar gave place to the new. He gathered up his big store of scraps of manuscript and, on getting to London, took them to the publishers. Now he had been eighteen years a clergyman, and he was fifty-six. How then can a pilgrim explain to himself the deliberate printing of all that amazing store, good, bad, and indifferent? How can anyone? Could Herrick, if he rose from one of these grassy mounds?—no one knows which is his. Well, at least, let us scotch one silly judgment, made in haste by a certain guide to pilgrims in Devon. It is true that "Noble Numbers" has 1647 on its title-page, and the offending *omnium gatherum* of the "Hesperides" has 1648. But it does not follow that the poet first sang penitence for his unworthy lines, and then proceeded to print them. The fact is, all the poems in the two sections went to press at the same time, and it is the printer's blunder that gives two dates. Nevertheless, why *did* he even at one time publish the whole lot? Verily, man is a mystery. But I think this man, whatever his mystery, was not a hypocrite. If there was any considerable make-believe about him (as about most poets and children), it is most likely to be found in all that stuff about his "mistresses," which rarely if ever has the tang of reality in it. Boys, and sometimes silly old boys, have been known to talk far more broadly than they ever lived or meant to. Charles Lamb, we know, had his innocent "dream-children"; Herrick, I am fain to believe, had his "dream-loves," bachelor as he, too, lived and died. Some of them would be absurd enough, were they real; their only excuse for being is the beauty which he, like a skilful artist in gold, worked about their portraits.

For the rest—see, on the beanfields up yonder they are burning up the waste. Herrick's weeds shall burn; but his flowers are immortal. It is two hundred and fifty years since he came back (in spite of his "Farewell"), home along the Exeter road to this sheltered vicarage, just across the narrow lane from the moss-walled bank of the little churchyard. On August 24, 1662, the godly John



Syms (of whom Calamy has but little to say) went out, and the old "vicker" came in once more, still for awhile to spend the seasons with his rustic people, and to look as every March came round for the daffodils nodding anew by the Bourn. Did he make any more songs, secular or sacred? It would seem not. *Exegit monumentum*—though that generation and those that immediately followed were mostly unaware. Truly *aere perennius* is the fame that blooms every year with the lilies and the roses, and breathes in the hawthorn and new-mown hay.

Remember, he was decidedly an old vicar at the time of the Great Ejectment, his Re-installation. Baptized (at St. Vedast's, Foster-lane, off Cheapside) on August 24, 1591—there's a day of omen for you!—he was full seventy-one when he began his ministry again. Two hundred and fifty times since then the daffodils have bloomed. Twelve more springs he saw them; then on a day about the middle of October, 1674, he fell on sleep. Just four weeks later John Milton was laid to rest at St. Giles's, Cripplegate. So time brings its strange conjunctions.

One other thing, at least, brings these two diverse singers together. The only portrait we have of Herrick was engraved by that same William Marshall who supplied a portrait of Milton to the "Poems" issued in 1645; a portrait which Masson says "bore no earthly resemblance to Milton or any possible human being." It may be remembered that, with grim humour, Milton set the unlucky and unconscious artist a quatrain, in *Greek*, to engrave beneath, satirising his bad art. One would like to know what Herrick thought of the bull-necked effigy with Roman nose which, amid copious paraphernalia of Pegasus and Parnassus and dancing cupids, was prefixed to the "Hesperides" when it first appeared in the window of the Crown and Marygold, Saint Paul's Churchyard.

Peace: we pass through the graves into Herrick's church, a well-ordered sanctuary, now containing but little, we fear, that met the poet's eye. By certain signs, one infers that a spirit of unyielding Anglicanism inhabits to-day where Herrick loyally read prayers for Church and King. It was here, doubtless, he pondered his own "Letanie to the Holy Spirit," which a pilgrim a hundred years ago (August, 1810) heard recited by Dorothy King, a poor woman in her ninety-ninth year, whose mother had been apprenticed to Herrick's successor at the vicarage. The mother had learned this and other poems, and had taught them in turn to her little girl, and she, in perfect ignorance that they had ever been printed, used them in remotest age for her "prayers," especially in the long, dark, lonely hours as she lay upon her bed. A poet's work might have worse fate.

So out into the open again, noting old farm buildings and cottages that seemed as old as Herrick's time, picturing him with white hair and ruddy face of health going about his glebe, or talking crops and cattle with his parishioners. But always our thoughts came back to the non-human elements of life that somehow humanise a man most—the fair natural forms, and colours, and sounds, and odours of the

country side, the lovely things whose love keeps a child alive even in the breast of fourscore years. Up through the clover fields and stubble we returned, up, soon losing sight of the church-tower again. And the lanes led us away and away, and we made short cuts again, with always the same lengthening result—climbing the walls, threading the hedges, and so, all among the reddest apples that ever glowed in Devon orchards, we got down to the silvery Dart again; and away and away, while the little hills rejoiced on every side, and the September sunshine mellowed and softened, and the blue haze deepened afar, and evening came, and night.

W. G. T.

## CORRESPONDENCE.

*The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.*

### THE ORIGINALITY OF CHRISTIANITY.

SIR,—In reply to Miss Fermor's letter, I can only reiterate my own belief that Christ did believe in the real value to the soul of pain and suffering as an emancipator of the mind, saving us from narrow egoism and an unsympathetic attitude towards our fellow human beings the world over; and in this sense it is God's chastening, or I should prefer to say, God's discipline. There is not the slightest doubt of the fact that in the majority of cases, as I know and have seen from my own medical experience, that pain and mental suffering do ennoble the mind, and I should fearlessly assert, always do, if taken in the right way. I am not, however, prepared to assert that disease to our eyes always can ennoble the mind, but it does so in most instances. I do not believe that poverty by itself causes deterioration of character; it does, no doubt, if allied with drink, gambling, or evil life, but in itself I have never seen it do so. On the other hand, very easy circumstances of life unquestionably affect us hurtfully. This does not mean that we should not assist and try to alleviate each other, and even use every effort to overcome what are social injustices; but it may mean that inequalities of life, while with each generation these become more human, are yet an inevitable reality depending on the laws of the universe, and as an evolutionist this is certainly my faith; I believe it was Christ's also. I believe it was Christ's special honour and claim to our religious allegiance that he first saw that if we consider and measure our life here not from temporal but from spiritual gain, and from a belief in personal immortality, then pain, suffering, disease, and death are all seen to be influences which emancipate the soul. This is my own belief that I have learned from his teaching, and it has helped me more than any other teaching in my life.

If your correspondent, or anyone else, can show me this specific teaching outside of

Christianity, either in Ancient Hindu thought or in Buddhism, or elsewhere, I shall be glad to admit it. In that case I should have to restudy the Gospels to obtain the special reason for their commanding influence in the world's life. I cannot, however, see how Indian thought, essentially pessimistic, could be founded on such an optimistic belief. If Miss Fermor can find, not a stray occasional idea as to the beauty and value of suffering, but a definite consistent doctrine, such as we find in the Beautitudes of Christ, and in his whole teaching, that lowliness and spiritual poverty—not, of course, emptiness—of mind, yield richness of soul life; that a soul that looks on the world and mourns is yet blessed as compared with one that is indifferent; that meekness and humbleness of spirit, the attitude of a Newton, disclose to us the secrets and the beauties of the earth; that hunger and thirst after righteousness and the suffering that it entails are yet glorious; that persecution for righteousness' sake opens up for us the kingdom of heaven;—if this doctrine of the acceptance of life does exist elsewhere besides being the one essential note of Christ's teaching, I shall be honestly glad to know where it may be studied.

Meantime, have we not in our recent efforts to do justice to other religious beliefs been in much danger of being unjust to our own? Historically it is well-nigh impossible to believe that Christ's personality and influence could have been so tremendous, if all the cardinal ideas of his thought can be found in earlier religious teachers. I find myself quite unable to believe it.—Yours, &c.,

J. LIONEL TAYLER.

146, Highbury New Park, N.

### CHURCH AND NATION.

SIR,—Allow me to thank you for your splendid article on this subject in your current issue. It has always been somewhat of a puzzle to me why Unitarians, who are so much to the fore in other progressive movements, should mostly stand aloof from this one. So far as I can discover a reason, however, it is through the mistaken belief, to which you refer in closing, that hostility to the Establishment means hostility to the Church of England. It is perfectly true that extravagant utterances on the part of orthodox Nonconformists have occasionally given colour to this belief, but it is rather curious that persons who usually think logically in both politics and religion should not see that to identify the Establishment with the Church is like confusing with the animal the chain which holds a dog. That this view should find any countenance in Unitarian circles is the more surprising when one recollects that Priestley, who is not yet quite out of date, distinctly showed in his "Corruptions of Christianity" that the Establishment was invented by Constantine out of regard for the interests of the State rather than those of the Church. Wherever the establishment of religion has existed, its effect has been to secularise the Church without Christianising the State.

There is, however, another reason why



a few Unitarians object to, or at any rate are indifferent to, Disestablishment, and that is because they think it will lead to an increase of Ritualism, if not of Roman Catholicism. Such is not the experience of Ireland. There is only one Ritualistic Church—and that a very mild one—in Belfast and a few in Dublin, while, since Disestablishment, not merely the Church of Ireland, but the other Protestant bodies, have, in proportion to population, more than held their own—qualitatively as well as quantitatively. The re-union of Christendom, or even of Protestantism, may be a dream, but closer co-operation between the various churches is quite practicable if you remove the stumbling-block of Establishment. So long as that exists, it is impossible for Canon Lilley to preach at Essex Church, or Dr. Dawes Hicks at St. Margaret's. One is glad to see THE INQUIRER taking a lead in this question, and one trusts that the result will be that Unitarians will take an active part in a movement in which, as in others, they would exercise an influence out of all proportion to their numbers.—Yours, &c.,

FRED. G. JACKSON,  
Hon. Sec., Leeds Branch of the  
Liberation Society.

#### A REQUEST FOR INFORMATION.

SIR,—I see the correspondence on "Absolute Claims in Religion" is closed, and I do not ask you to reopen it. But I do venture to ask—really for the sake of information—if any of your readers can give me the names of any writers or preachers who belong to "the cold rationalistic type of theism," now said to be happily extinct.—Yours, &c.,

FRANCIS HY. JONES.  
Dr. Williams's Library,  
Gordon-square, W.C.  
February 23, 1913.

## BOOKS AND REVIEWS.

### STUDIES OF CHARACTER.

Character and Life. Edited by Percy L. Parker. London: Williams & Norgate. 3s. 6d. net.

It was a happy thought of the Editor of *Public Opinion* to compile a book of this kind, and he is to be congratulated on the manner in which his idea has been carried out by the distinguished writers whose services he was able to secure. The papers contributed by them are individually of great value, and together they form a volume of exceptional interest and importance. In his introduction Mr. Parker quotes the saying that "Character is destiny"; and the essays which follow by Dr. Alfred Russel Wallace, Mr. J. A. Hobson, Mr. Walter Crane, Mr. Harold Begbie, and the late Dr. Emil Reich, are more or less expository and illustrative of this text. Each writer deals with the subject from a different standpoint. Dr. Wallace gives vigorous expression to his well-known and much-discussed view that the evolution of man is the *raison d'être* of

creation. He also reaffirms his belief that man has made no advance mentally or morally within historic times—by which he means that there were as good and able men away back at the dawn of history as there have been since or as there are now. While Dr. Wallace deals with man's place in the universe, Mr. Hobson treats of man in his social environment, and of the character that best befits him in this relationship with his fellows. As showing the independence of judgment that characterises the various writers, we may contrast Mr. Hobson's opinion that "the intellectually and morally enlightened man of the future will no longer regard the rest of the universe as made for him," with Dr. Wallace's view, already referred to. Such differences of opinion only make the book more stimulating for the reader. Mr. Hobson has much to say about the change which the industrial revolution has wrought and continues to work on the character of the people. He pleads earnestly for such conditions of labour as may conduce to a true self-respect on the part of all concerned, so that there may be neither pride on the one side nor servility on the other. As against some who think that as time goes on the home will mean less and less in human life, he argues that with more leisure men will make it increasingly the centre of their joys and interests.

Mr. Walter Crane, who has done so much for the beautifying of the home, insists convincingly on the moral influence of beautiful surroundings, and shows how art ministers to the spread of sociability. "Half the pleasure in the possession of beautiful works of art must," he says, "consist in being able to share that pleasure with others." Mr. Begbie preaches the Higher Bohemianism, which he defines as "a neglect of conventionalities in pursuit of the highest pleasure; it is the gospel of enjoyment, the new testament of man's inherent right to happiness"; and he claims Jesus of Nazareth as the greatest of all Bohemians. Dr. Reich fitly concludes the series with an article on "Character and History," and shows, by examples drawn from the records of various nations, how men and women of strong purpose and personality have at certain critical junctures influenced most strikingly the course of events.

### MISS SUDDARD'S ESSAYS.

Studies and Essays in English Literature. By S. J. Mary Suddard, LL.A., Fellow of Univ. Gall. Cambridge University Press. 6s. net.

"SARAH JULIE MARY SUDDARD, b. May 13, 1888, d. May 29, 1909." This single line of biography, which stands at the foot of a rough chronological table of writings of Mary Suddard, has a pathos unique in modern literary records. It is, indeed, remarkable that any one of the studies and essays collected in this book should have been produced by a woman who died a few days after completing her twenty-first year; but more remarkable that the most significant of them should have been written just after her eighteenth birthday, and planned in detail—an inference we make from a consideration of the paper which immediately preceded it—much earlier.

The fullest biographical notice of Mary Suddard which has yet appeared is that given by Mr. Edward Thomas, through the courtesy of the Cambridge University Press, and upon his information we venture to draw:—

"This marvellous girl was of purely British parentage, but was born in Brussels, and never saw England. Her early childhood was spent in South Germany, the greater and later part of her life in Paris. She had an exceptional memory. She had the power of work. She was very sensitive to sound, and had in general a delicate perception like that of Keats, the poet, of whom her knowledge is most intimate. She could read at the age of three. She was privately educated, and distinguished herself in French and English, but studied also philosophy, history, astronomy, æsthetics, phonetics, German, and Spanish, and had a good general knowledge. She taught Molière and Racine at a Paris High School for girls. In the year of her death she held the English Chair at the 'Lycée Jeanne d'Arc,' Clermont-Ferrand. She fell ill with scarletina on her twenty-first birthday, and died a fortnight later."

The volume of her writings consists of studies of Keats, Shelley, Shakespeare, Chaucer, Sidney, Jonson, Addison, Swift, Wordsworth, Rossetti, and Shorthouse. The most important contribution is the study of Keats, set forth in three papers. Of these, the first is a general treatment on the evolution of Keats's mind; the second a delineation of his poetic and æsthetic development before "Endymion," presenting, step by step, judgments which, taken together, comprise an exceptionally brilliant critical appreciation; and the third an analysis of his literary style, as exemplified in "The Eve of St. Agnes," the poem which best exhibits the variety of his modes of expression, the contrasts of his imagination, and the mutations of his temperament. We give no outline of any of these studies and essays, for the reason that they are compact of fine critical details, and rich with most apposite quotations and illustrations, whether they deal with the contents of an author's mind or analyse technically a fragment of his work. In the one case—to leave Keats out of account—we may cite the studies of Shelley, with their remarkable penetration to his innermost ideals, and the virtually parallel essay on Wordsworth's "Imagination"; in the other, the brief but elaborate discussion of the technique of Shakespeare's verse in "Romeo and Juliet," which, although it assumes a more conscious use of purely metrical devices than we judge Shakespeare reveals, will afford the reader who has not given particular attention to the principles of verse construction at least half an hour of delightful surprises.

After reading this volume several times, with an enlarging appreciation of its value, we venture to advise those who take it up for the first time to read consecutively the essays on Keats, Shelley, and Rossetti. These are the essays which call for the closest reading; they are the most noteworthy, and, apart from the information they convey, the most educative in literary judgment. The rest are incidental



studies which present a general idea of an author's manner, or portray a particular phase of his mind. But the book is not only criticism, it is literature. In it there is a facility of expression which seizes instantly upon the inevitable terms of accurate description, and condenses argument into the fewest possible sentences. There is a picturesqueness of phrase possible only to a writer of keen reflectiveness and subtle imagination; and there is an eloquence drawn from many confluent streams of deep literary influence. We regard it as a marvellous book in every respect, and epoch-making in the sense that it brings positive and new contributions to the study of more than one of our greatest poets.

## PUBLICATIONS RECEIVED.

MESSRS. CONSTABLE & Co.:—Journals of Ralph Waldo Emerson: Edited by Edward Waldo Emerson and Waldo Emerson Forbes. Vols. vii. and viii. 6s. per vol.

MESSRS. C. W. DANIEL:—King David's Psalms: Revised by "Snowdrop." 2s. net.

MESSRS. DENT & SONS:—The Everyman Encyclopædia. Vol. ii. Edited by Andrew Boyle. 1s. net. Converging Views on Social Reform. 1s. 6d. net. Winds of Doctrine: G. Santayana. 6s. net.

MR. A. C. FIFIELD:—The Failure of the Church in the Villages: The Rev. A. H. Baverstock. 6d. net.

MESSRS. HODDER & STOUGHTON:—Smithers: Arthur E. Copping. 1s. net.

MESSRS. P. S. KING & SON:—A Sympathetic Boyhood: Alex. Devine. 2d.

MESSRS. MACMILLAN & Co.:—Six Mediæval Women: Alice Kemp Welch. 8s. 6d. net.

MESSRS. PUTNAM'S SONS:—Religion in China: J. J. M. de Groot, Ph.D., LL.D. 6s. net. How to Find Happyland: Jasmine Stone Van Dresser. 5s. net. The Peace Movement of America: Julius Moritzen. 12s. 6d. net.

MR. T. FISHER UNWIN:—French Prophets of Yesterday: Albert Leon Guérard. 12s. 6d. net.

## MISCELLANEOUS.

*The Cornhill Magazine, The Expository Times, The Modern Churchman.*

## FOR THE CHILDREN.

## FOUR TOES TO TEN TOES.

If Four Toes had really been able to make Ten Toes understand his language he might have told him his story. Had he done so, it would have been something like this. He would have said, "I am a New Forest pony, and my father and mother are also New Foresters, and my brothers and sisters likewise, or rather, my half-brothers and sisters, for we have had different fathers. I was born last May but one, and the first thing I remember was the sight of my mother standing over me, and licking me, as I lay at her feet in the fern. She has been the best of mothers to me, and we have never been out of one another's sight or hearing from that day to this. After a little while I began to wonder what my legs were for, sticking far out from me as I lay on my side. I drew them up under me. I shot them out again, and they lifted me high up in the air. Then they

gave way and I tumbled down all of a heap. By and by they grew stronger, and did not give way beneath me when I got up on them, and I felt so excited at being so high up in the air, as you do, Ten Toes, when you climb up to the top of a hill, that I jumped up and down and tossed my head until I was so tired that I had to lie down again. At first I had no food but my mother's milk, but when I saw that instead of drinking milk she walked about with her nose on the ground biting off the grass and swallowing it, I tried to do so too, but I could not manage it at first, not until after my teeth grew. And I used to try and bite the hair off her side as it seemed something like grass; but it wasn't. It was quite different and not to be eaten. She drank water out of a pond; so do I now, but I did not feel that I wanted to at first."

"Where do you sleep?" asked ten Toes.

"Why, where should we? there are comfortable beds of heather or fern almost everywhere."

"Don't you get under the trees when it's raining and the wind blows?"

"No, not much for rain or wind. We like the open, and if the weather is cold or wet we just get behind a good holly bush. That suits us best. We don't mind getting wet, but when I was very young I used to be close against my mother, and she kept me warm."

"In the summer the weather gets very hot, and we like to be in the shade of the trees. There are plenty of bushes and patches of grass and heath to nibble here; and we have harbours where the trees are thick and close together where we stand during the heat in the dark, cool shade. But most of all we like to come out on to an open grass-patch during the hot hours of the day, for the flies pester us in the woods. So all the gangs of ponies in that district come together out of the woods, and stand in pairs, head to tail in one big mob, and this is called 'mob-shading.'"

"Why do you stand in pairs head to tail?" inquired Ten Toes.

"To shade one another," Four Toes replied, "and to whisk the flies away from each other's faces by each other's tails. Don't you think it's a fine plan?"

"Yes, I do," said the boy. "Go on and tell me some more."

"It's a pretty sight when thirty or forty of us are out together like that, and all the different colours of us you know—dark brown, light brown, white and grey, and slate colour, and the rest. You don't know how to mob-shade when you're born, you know; it's one of the things you have to learn. And you have never learnt to mob-shade at all though you do go to school."

"You don't go to school," remarked Ten Toes.

"No, rather not," replied the pony. "Mother taught me. Well, when the sun begins to go down and the flies are not so tiresome, we file off to the pond on the moor and drink, after which we sometimes have a chevy, especially the colts and foals, and chase one another round about the pond. After a while the leaders of the gangs call us off, the mob

breaks up, and we each follow our own mare. Mother is the leader of our gang."

"I should have thought your father would have been," the boy said.

"Oh, no," was the reply; "father obeys mother; only when the men come to catch us father knows a trick or two, and leads us off for a stampede among the trees where it is awkward for the men to follow us."

"At the end of October most of the Foresters go back to the farmer to whom they belong, and stand outside his fence and wait and whinny until he lets them in to his meadow, where they will have plenty of food, grass and hay, until the spring, when the farmer turns them out again into the forest and they have to find their own living for the next seven months. But some of us like to stay out all the winter. Mother and I do and so do some colts from other gangs. We like to be free. We get plenty to eat, nibbling the holly and furze, and our coats grow long and keep us warm in the coldest weather. When it snows heavily we stand under the trees and keep each other company. Sometimes we trot off down the road for miles. Then men chase us and imprison us in a pound, and will not let us out until some money is paid."

If Four Toes had been clever enough he might have told the boy how and when his forefathers first came into the Forest. But he knows not, nor do I. Some have imagined that they swam ashore from one of the wrecked ships of the Spanish Armada, which does not seem very probable. Or, he might have even told, what is both a much more ancient and a more reliable story, how his ancestors were not four-toed ponies at all, but creatures with twenty toes, five on each foot, big and spreading, more like fingers, which enabled them to splod about in the marshes, like ducks. By and by, however, life in the marshes came to be considered uncomfortable or unfashionable, and the pony ancestry took to the dry land. When they did that their five big spreading toes got in the way, so they took to growing only four on each foot instead. Next they tried making four into three, which they found was better still. The idea caught on. "Off with your toes!" the word went round; but as there were no instruments to use for their removal, they discovered a better way by joining them together. So at last, instead of five toes on each foot, like the boy, the pony came to have only one, but that a very strong and serviceable one. When this event had come about the ponies and horses kept to the plains and the hills where there was plenty of pasture, and where they could now flee swiftly from the pursuit of their enemies.

And if Four Toes, now that he has his running shoes or hoofs on, had gone on with the story he might have told Ten Toes how long, long ago, ever so long before his great-grandfather was born, the people of those days were very different from what they are now, and more like hairy animals than men. Perhaps that is why Ten Toes and Four Toes are such good friends. They feel that somehow, very deep down, they are related to one another, and have much in common.



For they both know what the gladness of liberty means, and how pleasant it is to be together, and how good are the sunshine and the flowing wind, and the scented heather and the shade of trees, and how dear is Mother's love.

H. M. L.

## MEETINGS AND GENERAL NEWS.

### AN AMERICAN CONGRESS OF RELIGIOUS LIBERALS.

A CONGRESS of Religious Liberals was held at Rochester, N.Y., in the closing week of January, under the auspices of the National Federation of Religious Liberals, organised by Progressive Friends, Unitarians, Universalists, Reform Jews, and others at Philadelphia in 1908, and the Free Religious Association of America, which is approaching its fiftieth anniversary. The former, whose President from the beginning has been Mr. Henry W. Wilbur, of Pennsylvania, is in a degree the outcome of the International Congress of Free Christians and other Religious Liberals, with which it is affiliated, and its religious basis is moral and spiritual, not theological. The latter was begun as a protest against denominational narrowness and the reactionary tendencies manifested by religious bodies half a century ago, but in recent years, particularly under the leadership of its late president, Mr. Edwin D. Mead, there has been less occasion for the critical and aggressive methods which once were uppermost in its public utterances, and a more constructive and conciliatory spirit has characterised it. Dr. Charles W. Wendte is now its President.

The proceedings throughout were characterised by a spirit of religious sympathy and good fellowship. The opening meeting was held in a Presbyterian church, the closing session in the largest Baptist church of the city. The other meetings were conducted at the Universalist and Unitarian churches and the Jewish synagogue. A cordial welcome was given to the visitors by the liberal Churchmen of Rochester, nine different religious denominations being represented on the local committee; but the soul of the welcome, by common consent, says the *Christian Register*, was the Rev. William C. Gannett and his devoted wife, whose interest in the meetings was deep and whose private hospitalities seemed inexhaustible. Without Dr. Gannett's long ministry of reconciliation in the community, and the universal respect felt for his character and services, this general participation of Rochester clergymen and laity of all denominations would have been impossible.

The purpose of the Congress was emphasised at its first session by the adoption of the following declaration:—"The Congress of Religious Liberals assembled at Rochester (January 28-30, 1913) declare its profound sympathy with the existing and increasing endeavours for the attainment of religious unity and

co-operation so characteristic of the religious world of America in our day. Of this tendency our Congress itself is a significant manifestation. While seeking to appreciate at its just value every attempt to bring about a union of churches and denominations, we would call renewed attention to the conviction which underlies our own activities in this direction—that the only form of religious unity which is desirable, all-inclusive, and enduring, is one founded, not on common intellectual agreement or doctrine—for all human opinions are fallible and transitory—nor on attempted uniformity of worship and church administration, which does not allow for individual liking and need, but a *fellowship of the spirit*, based on moral and spiritual affinities; on character and service, and the disposition of the heart towards God and towards man. Such a union is possible amidst large varieties of doctrinal belief and church affiliation, and may include all religiously disposed persons in the community, uniting them in the common endeavour for holiness, righteousness, and service. To promote this view of religious unity is the central aim of our Congress. In accordance with this purpose we invite to this Fellowship of the Spirit the churches and the unchurched of the land."

In the course of the meetings a representative of the Federal Council of the Churches of Christ in America, the Rev. Dr. C. F. Rice, President of the Massachusetts Federation, gave an interesting account of the history and aims of that great movement, which now embraces thirty denominations. Its basis of fellowship being a doctrinal one, it cannot invite the liberal churches to full co-operation with it. In the Massachusetts and Rhode Island Federations, however, theological differences are not made a bar to fellowship, and Unitarians and Universalists are admitted on equal terms. Meanwhile there are many ways in which the two societies under whose auspices the Congress was held can extend their friendship to the Federal Council, and in which they can work together. A proof of this was given at Rochester when the Congress, by unanimous vote, adopted the entire social programme of the Council as formulated at its recent Chicago meeting with the alteration of only a single word. It is as follows:—

The National Federation of Religious Liberals and Free Religious Association of America in joint convention declare, in general agreement with the Federal Council of the Churches of Christ in America, that they stand—

- (1) For equal rights and complete justice for all men in all stations of life.
- (2) For the protection of the family, by the single standard of purity, uniform divorce laws, proper regulations of marriage, and proper housing.
- (3) For the fullest possible development for every child, especially by the provision of proper education and recreation.
- (4) For the abolition of child labour.
- (5) For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

(6) For the abatement and prevention of poverty.

(7) For the protection of the individual and society from the social, economic, and moral waste of the liquor traffic.

(8) For the conservation of health.

(9) For the protection of the weaker from dangerous machinery, occupational diseases, and morality.

(10) For the right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced employment.

(11) For suitable provision for the old age of the workers and for those incapacitated by injury.

(12) For the right of employees and employers alike to organise and for adequate means of conciliation and arbitration in industrial disputes.

(13) For a release from employment one day in seven.

(14) For the gradual and reasonable reduction of the hours of labour to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

(15) For a living wage as a minimum in every industry and for the highest wage that each industry can afford.

(16) For a new emphasis upon the application of ethical principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised.

### WINIFRED HOUSE. ANNUAL MEETING.

THE annual meeting of this Convalescent Home for Invalid Children was held at the Home on the 26th inst., Mr. W. Arthur Sharpe in the chair. There was a good attendance. Mr. T. P. Young, the Rev. Wm. Wooding, Dr. Mower White, Mr. W. M. Blyth, Dr. Urban Pritchard, and others, took part in the proceedings.

The Committee's report, read by the secretary, Mr. Ion Pritchard, commenced by acknowledging how much their task of management is assisted by the kindly expressed sympathy of so many of the subscribers. The subscriptions are almost invariably accompanied by a few words of goodwill and interest in the welfare of the children and of appreciation of the work being done. The goodwill is often translated into gifts of clothing, toys and flowers, as will be seen in the long list of donors following the report.

The Committee refer their subscribers to the medical report, prepared by Miss Phillips, the lady superintendent. This sets forth in tabular form a detailed and concise account of the year's work. Forty patients have been treated during this time, 16 of whom were at the Home on December 31 last. The general health during the twelve months has been good, but the children have not been able to enjoy so much outdoor life in the garden as last year owing to the wet summer. At the same time it is satisfactory to report that there has been no infectious disease or serious illness, and that the Home has been open all through the twelve months. The



year's income has been £751 8s. 1d. and a legacy of £100 from the late Miss Mocatta. The year's expenditure has been £795 15s. 7d., considerably less than in past years, due to the cost of repairs being much less than usual. The treasurer was glad again to receive the award from the three Hospital Funds—the Sunday, the Saturday, and the King Edward Funds—amounting to £47 15s. 10d., £35, and £25 respectively. These awards recognise in a practical form that the accounts have been properly kept. Another item of income is the amount contributed now for many years to the "Young Days" Cot Fund by Sunday school scholars and friends, for which thanks are due to the *Young Days* magazine and its editor, the Rev. J. J. Wright.

The Committee conclude their report with an extract from a letter from Albert Mann, one of the first patients of Winifred House. He went to Victoria, Vancouver, six months ago, and writes as follows:—"I secured a position in the real estate office of Mr. Frampton, and have lately played at concerts, socials, and dances for good fees. I have three private pupils, and have arranged a fairly good orchestra here. There will be plenty of work for orchestras next summer, and I am getting ready meanwhile." Then, after an excellent description of the town, &c., he adds:—"Yes, the memory of Aunt Amy is ever with me, and I have her and Winifred House to thank for placing me on the right road by giving me a good education, especially in music. I trust that I may at a future date be able to do something for Winifred House to show my high appreciation of what has been done for me."

### PORTUGUESE SLAVERY.

THE Anti-Slavery and Aborigines Protection Society is now in a position to push forward a vigorous propaganda for the abolition of slavery in Portuguese West Africa. Considerable importance is attached to the resolution which will be moved at the Free Church Congress at Newcastle in March. This will be moved by the Rev J. H. Harris and seconded by Mr. W. A. Cadbury. Arrangements are also being made by which it is hoped an early opportunity will be secured for debating this question in the House of Commons. Simultaneously with the movement in England, another is being organised on the Continent, in which Mrs. John H. Harris is co-operating with a number of well-known people in Switzerland by delivering lectures in different centres.

### NEWS OF THE CHURCHES.

**Birmingham.**—The annual meeting of members of the Church of the Messiah was held in the church on Wednesday, February 19. Mr. W. Byng Kenrick presided over a large gathering. The report of the Vestry Committee for the year 1912 showed that the various institutions connected with the church were in a healthy state. The Rev. J. W. Austin, M.A., on rising to give his address

had a very cordial reception. The most important business of the meeting was the consideration of the Vestry Committee's report dealing with the re-decoration of the church, the transference of the organ to another part of the building, and the clearing of the deficit. It was unanimously resolved "that the special report of the Vestry Committee be received and approved, and that the Committee be instructed to invite subscriptions amounting in all to £1,500 for the purposes indicated in the report." It is worthy of note that the new Vestry Committee will, for the first time, number ladies among its members, Mrs. P. W. Crosskey and Miss Nettlefold having been duly elected by the votes of the congregation. The business meeting was followed by a conversazione.

**Birmingham: Small Heath.**—The annual meeting of the members of the Waverley-road Church was held on the 15th inst. and proved a very successful and encouraging gathering. The Vestry Committee reported a substantial addition of new members during the past year, as well as a sound financial surplus. The secretary of the Ladies' Sewing Society told of good work done in the course of the year, which realised over £50 at the annual sale of work held in November last. The secretary of the Pleasant Wednesday Afternoon Society announced that that association numbered now over 100 members. The Sunday School and Young Men's Mutual Improvement Society also reported steady progress, but pointed out how much their work is hampered by the lack of adequate accommodation. It was stated that there are now 259 scholars on the books, with an average attendance of 198, and sixteen teachers. At the close of the meeting the Vestry Committee submitted a proposal for erecting a new church hall and schoolrooms at the earliest opportunity. This was heartily seconded by Mr. Byng Kenrick, the chairman of the Midland Christian Union, who promised a donation of £50 and possibly more later on. The minister, the Rev. Gertrude von Petzold, made an urgent appeal for contributions from members. She pointed out that a congregation like theirs could not be expected to bear the whole cost of the scheme, which, according to the architect's estimate, would amount to £2,000, but it was absolutely essential that they should show that they were willing to do their share in the matter, before making a public appeal. The fund had already been started by a few generous friends from outside, from whom she had received cheques amounting to £110 5s. She had been their minister for over two years now, and was therefore able to fully realise all their difficulties. She was under no illusions as to the future of the church, as far at least as the financial aspect of it was concerned. The district had been growing poorer for the last twenty years and would continue to do so. At the same time the church had a splendid opportunity of becoming a real spiritual and social force among the hardworking people of the neighbourhood. If only they continued to work and worship in such a spirit of harmony and goodwill as they had hitherto done, and were faithful to the high traditions of an unsectarian Christianity, she had no doubt that the money would be forthcoming in its own good time; she even hoped that at some future time a generous philanthropist would ask to be allowed to endow the church. The minister's appeal was at once responded to by the members present, who promised varying sums amounting to over £123. More donations have come in since.

**Bournemouth.**—The congregation of the Unitarian Church in West Hill-road has lost a devoted member through the death, on February 21, of Mrs. F. W. Osler, in her fifty-seventh year. A native of Ringwood, where her sister, Miss Polden, still resides, an attached member of the old chapel in Meeting House-

lane; Mrs. Osler's early married life was spent at Brockenhurst and Wimborne, but twenty-four years ago she settled at Bournemouth with her husband and two children, and thus became identified with the congregation while it was still meeting in hired rooms. When the church was opened in May, 1891, Mr. and Mrs. Osler were among the most enthusiastic workers for its welfare, and it was typical of her character, independent, practical, and overflowing with generous kindness, that for some time she and a friend undertook by their own personal labour the regular cleaning of the building. The choir was to the last her special interest, but in the work of the sewing-meeting and in the social activities of the congregation she was indefatigable, and in other ways of unselfish service she persisted even beyond her strength. In politics she was a strong Liberal and an ardent Suffragist. Of her generous helpful kindness to friends the full record can never be known. On the death of her husband in 1896 (during the first year of the ministry of the Rev. C. C. Coe in Bournemouth), Mrs. Osler succeeded him as one of the representatives of the congregation on the committee of the Southern Unitarian Association, and so continued to the end. The funeral service on Monday, in the church and afterwards at the cemetery, was conducted by the Rev. V. D. Davis; among the many friends present were the Rev. C. C. Coe and the Rev. C. E. Reed, of Ringwood.

**Glasgow.**—The annual congregational social meeting in connection with the Ross-street Church was held on February 21. Mr. A. W. Grant presided, and was accompanied on the platform by the minister, the Rev. A. Scruton, and the Rev. T. M. Falconer, of St. Vincent-street Church. During the evening Mr. Grant in the name of the congregation presented Mr. Scruton with an illuminated address on the occasion of his leaving to take up the pastorate of the church at Stockton-on-Tees. In making the presentation, Mr. Grant referred to Mr. Scruton's four years' ministry in Ross-street Church and to the interest he had taken in his work, resulting in an increasing and harmonious congregation, who, while regretting his departure, wished him all success in his now sphere of work. The Rev. T. M. Falconer made reference to the friendly relations which, since his coming to Glasgow, had existed between Mr. Scruton and himself, and extended to Mr. Scruton his wish, and also that of St. Vincent-street congregation, for his happiness and success in his new charge. Mr. Scruton thanked the congregation for the gift, expressed his regret at severing his connection with Ross-street Church and the many friends he had made in Glasgow, and hoped that between his successor and Mr. Falconer the same friendship would exist, and that the bond of sympathy between the two churches would continue. Mr. Scruton leaves Glasgow at the end of March.

**Lewes.**—On Tuesday, February 18, Mr. Ronald P. Jones gave an instructive and delightful lantern lecture on "Egypt" at Westgate Chapel, Alderman Every presiding. A hearty vote of thanks was accorded to the lecturer on the proposal of the Rev. B. Wilkinson (Congregational) seconded by the Rev. Granville Ramage (Presbyterian).

**London Lay Preachers' Union.**—Prior to the meeting of the Union held at Essex Hall on February 24, the Rev. W. H. Drummond gave an address to the members of the Reading Circle, who have just taken up the study of Dr. Sorley's book, "The Moral Life and Moral Worth." Mr. Drummond pointed out that in an ordinary congregation the majority were probably much more concerned with problems of conduct than with theological difficulties. Moreover, traditional Christian morality was nowadays being attacked from various quarters. In particular he referred to some of the teachings of Nietzsche, and to the



common idea that when our moral ideals had been traced back to humble origins the claim of those ideals upon us was somehow weakened. A service was subsequently held, conducted by Mr. Victor Fox. Subsequently various members presented sermon schemes based on the same text.

**Lydgate Chapel.**—On Saturday, a small sale of work was held for the purpose of clearing off the last £25 of the debt on the new Sunday school. The sale was opened by Miss Allen, of Altrincham, the daughter of the late Rev. E. Allen, who was minister at Lydgate from 1868 to 1878. The result was very satisfactory, close upon £30 being raised.

**Manchester: Chorlton-cum-Hardy.**—The arrangements in connection with the Manchester First Circuit Church will terminate on March 31, and the component churches will then have to make fresh ministerial arrangements. The position at Chorlton-cum-Hardy is a difficult one, but the committee after careful consideration of all the circumstances hope to be in a position to appoint a resident minister at an early date. It is hoped that under energetic leadership the congregation will soon be able to place itself in a more secure and successful position.

**Wallasey.**—Under the auspices of the Wallasey Sunday School Union a series of lecture conferences has been held recently in the concert hall of the Memorial Church, Manor-road, conducted by Mr. Geo. Hamilton Archibald, Extension Lecturer of the Sunday School Union and Director of Studies at the Training Institute, Bournville, assisted by Miss May O. Pelton, secretary of the National Association of Primary Workers. The subject of the lectures was "Our Boys and Girls: Their Powers and Perils. How shall we Teach, Train, Punish our Children?" Mr. Archibald was publicly welcomed to Wallasey by the Mayor, the Rector and Rural Dean of Wallasey, the Rev. A. E. Parry, and others.

**Walsall.**—The Rev. H. Warnock has accepted the unanimous invitation of the congregation to become minister of the Unitarian Church, Walsall. The appointment has received the sanction and support of the Midland Christian Union.

**Women's League.**—A Council meeting of the League of Unitarian and other Liberal Christian Women will be held on Wednesday, March 5, at Rosslyn Hill Chapel, Hampstead, by kind invitation of the branch members. The President, Mrs. H. Enfield Dowson, will take the chair at 3.15 p.m., and after short business proceedings, Miss Councillor Balkwell will give an address on "The Women's Auxiliary of the Evangelical Free Churches Council." All friends are cordially invited.

## NOTES AND JOTTINGS.

### THE FORGOTTEN HEROES OF COMMON LIFE.

Canon Barnett, writing to *The Times*, puts in a word on behalf of the everyday heroes who daily risk their lives, and often lose them, without any fuss being made or subscription lists started to assist their helpless dependents. "The tale of five men's heroism, self-sacrifice, and death," he says, "has sent through the nation a thrill of that admiration by which we are told we live. May one whose privilege it has been during a long residence in East London to see some examples of heroism and sacrifice in a region in another way almost as unkind and cheerless as that of the South Pole

express a hope that the admiration may not end in newspaper articles, memorial services, and subscription lists? These men's heroism ought to throw light on the out-of-sight and forgotten heroism of common life. Every day miners and sailors, railwaymen and quarrymen, take their lives in their hands that they may win warmth and food for English people, and their annual death-roll is that of a battlefield. Every week there is sacrifice where life is willingly offered that another's life may be saved, and everywhere there is pain and sorrow and death. Englishmen die for England and leave their dependants without provision. The tale of these heroes of the South Pole ought, I think, to kindle and keep burning a national imagination which will honour the heroes of common life and secure their dependants from the poverty into which they are now often left to fall."

### EDUCATION IN INDIA.

The important resolution on the educational policy of India which has just been officially issued recommends that primary and secondary education should be more practical, that provision should be made for higher studies and research, emphasises the need for better trained and better paid teachers, and lays special stress on the formation of character through direct religious and moral instruction, and indirect agencies such as the monitorial system, social life, traditions, discipline, betterment of environment, hygiene, physical culture, and organised recreation. There are many reasons why free compulsory education is not as yet practicable, but the Government hopes to add 91,000 primary schools in the near future, and to double the number of pupils, now amounting to 4,500,000. A special effort it to be made to improve the education of girls. Grants in aid to universities will be facilitated, and the policy is to multiply universities, having one affiliating university for each leading province. Special attention is given in the resolution to the education of the domiciled community and Mahomedans, the training of teachers, the establishment of an Oriental research institute on Western lines, and the encouragement at the same time of ancient indigenous learning.

### SWEATING ON THE CONTINENT.

The need for effective labour organisation among sweated workers on the Continent is exemplified by some figures given recently in the *Daily Citizen*, which states that the number of "home-workers" in France is probably larger than in any other country in Europe. In Italy the number of such workers is returned as 250,000, in Austria 760,000, in France 1,500,000. Two-thirds of these workers are women, and their earnings are less than those of almost any other wage-earning women. Thus home-work for from 12 to 14, and even 16 hours a day will bring in 1s. 3d., 1s. 2d., or even as little as 1s. for the day's work. In an official report mention is made of a needlewoman who worked 17 hours a day for 1s. 5d.—1d. per hour—out of which sum she had to pay for her own needles and thread.

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### SOME OF THE

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Professor DAVID SMITH, D.D. "What I Believe, and Why." THE VIRGIN BIRTH.

Professor JOHN MACNAUGHTON, M.A. "What I Doubt, and Why." THE VIRGIN BIRTH.

Professor ALEXANDER GORDON, D.D. "Scholars of the Age." JULIUS WELHAUSEN.

HARRIET PRESCOTT SPOFFORD. "A Great Thing Called Faith."

Professor D. C. MACINTOSH, Ph.D. "The Religion of the Future."

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Rev. W. E. BARTON, D.D. "Christianity: What it Claims To-day."

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## MR. STEPHEN REYNOLDS' APPOINTMENT.

Mr. Stephen Reynolds, who has written so much about fishermen and the working-class point of view in his "Poor Man's House," "Alongshore," "Seems So!" and other books, has been appointed a member of the Departmental Committee recently appointed by the Board of Agriculture and Fisheries to inquire into the present condition of the Inshore Fisheries, and advise the Board in regard to their preservation and development. Mr. Reynolds, who is still young, having been born in 1881, is the eldest son of Mr. Stephen Reynolds, a currier, of Devizes, and he has collected much of the information contained in his books while living the life of a working fisherman at Sidmouth.

## A NEW CAREER FOR WOMEN.

A joint committee has been formed in connection with the National Food Reform Association, consisting of matrons, head-mistresses, and others, for the purpose of bringing before the universities, colleges and training schools the need of proper instruction on the subject of diet and health. This should offer a new field for the activities of women, for "the work of feeding in institutions ought," as a speaker at the Guildhall School Conference in May last said, "to be regarded as a profession in itself, and should be studied from every standpoint." The need for highly trained and duly qualified women as housekeepers, cooks, teachers, and dieticians in public hospitals and institutions is very great, and in this connection we are far behind the United States, where the necessary training is more generally available. It must be admitted that, although much has been done to promote the study of domestic science and housecraft in England, systematic training in institutional housekeeping, both practical and theoretical, on a scale comparable to that supplied at the Teachers' College, Columbia University, and in a greater or less degree at many other American and Canadian universities, colleges and schools, has not been obtainable. The subject will doubtless receive a good deal of consideration at the Conference on Diet and Hygiene in Public Elementary Schools and in Public and Philanthropic Institutions for Children and Adolescents which is to be held this year.

## THE "PEARL CARPET OF BARODA."

"Do we Occidentals understand truly the artistic and decorative beauty of gems and jewellery?" The question has been asked by Mr. Spielmann, the art critic, who goes on to say that we are but neophytes in the art of "what we are pleased to call 'barbaric' sumptuousness of display," and "insensible of the truth that the richness which in a certain degree produces mere vulgar ostentation, when pushed to an extreme of prodigality becomes the very refinement of magnificence." All this is apropos of the "Pearl Carpet of Baroda," a portion of which has been lent by the Gaekwar to the Victoria and Albert Museum, South Kensington, for six months in order that English people may have

the opportunity of admiring this wonder of Oriental art. The carpet was made in the reign of Khande Rao Gaekwar, probably at the instigation of his Mahomedan wife, as an offering to the tomb of Mahomet at Medina, but the project came to nothing owing to a dispute about certain conditions to be observed, and the jewel-encrusted panels with their exquisite colouring and design have until recently hung in the Regalia Room of the new Lakshmi Villas Palace in Baroda City. It was first brought to the notice of Western connoisseurs by Sir George Birdwood in his "Industrial Arts of India," where it is described as "the most wonderful piece of embroidery ever known." The background consists entirely of seed-pearls threaded so finely that few, if any, European fingers could be found to attempt such a task, and the work took three years to complete.

## THE EMPLOYMENT OF CHILDREN IN SWITZERLAND.

Some deplorable facts in regard to child employment in Switzerland have come to light as the result of investigations recently made by Dr. Klara Wirth, a summary of which is given in the *Daily Citizen*. Taking the canton of Aargau, she found that out of 1,179 boys and 1,182 girls in the schools no fewer than 685, or 29 per cent., were employed at home in the tobacco industry. In some places the proportion was as high as 57 per cent.; while in others children even under school age were employed. No fewer than 500 children between the ages of 3½ and 10½ years, and 226 more under 14½ years, were engaged in stripping tobacco leaves in rooms for the most part without ventilation and full of foul odour. Of 322 children thus occupied and examined, 64 had already diseased lungs. Out of every 100 workers in the tobacco industry 62 are subsequently found physically unfit for military service. The normal working day is of 13 hours, and the food usually taken is only coffee and potatoes. The employment of the children goes on openly and with the full knowledge and sanction of the education authorities.

## WOMEN AND WAR.

Mrs. St. Clair Stobart, founder and Commandant of the Women's Convoy Corps which has been doing such splendid work among the wounded in the Balkans, notably at Kirk-Kilisse, contributes a most interesting article to the *Contemporary Review* for February. She has proved indisputably that women are capable of taking a share in national defence "without being either a nuisance or a burden to men," but her experiences have led her to the conviction that war is an unmitigated evil. "Are we solely animals, or is there a spiritual element?" she asks earnestly at the close of her article. "Is the religion of Christianity a mere aspiration? . . . This thought harassed me continually as I saw all day long, on the one hand the butchered bullocks in the kitchen, on the other the butchered human beings in the wards. . . . Hitherto, as a rule, it has only been those who are

interested in the continuance of war who have had an opportunity of studying its conditions. I now, therefore, at the risk of ridicule, wish to record my impression, as I feel it would be an added danger to the world if women on their entrance to this new sphere of work should seem by their silence to condone the horrors and indignities to which war subjects human beings. And the impression branded indelibly on my mind is this: It is time the world made up its mind as to whether or not it believes in the reality of Spirit. And if we *do* believe in a spiritual evolution for mankind, then we must no longer tolerate war as a tragedy—we must condemn it as a crime."

## MEMORIAL TO MR. STEAD.

The executive committee of the Journalists' Fund for the provision of a memorial to the late Mr. Stead have commissioned Sir George Frampton, R.A., to execute a medallion portrait on tablet, in bronze, which is to be placed in a position granted by the London County Council on the Thames Embankment. A handsome contribution to the fund having been received from the journalists of America, it has been resolved that a replica shall be forwarded for erection in New York.

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